



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

and modest christain philosopher, be counted and called a conjurer?" It appears that the foolish and superstitious multitude, not contented with verbal abuse, destroyed the large collection of instruments, manuscripts, and printed books, which he had painfully amassed at Mortlake, in Surry, "as belonging to one who dealt with the Devil." T.

Philosophical Magazine, 20, p. 19.

MR. J. FARCY says, I had occasion in the year 1801, to visit one of captain Mudge's stations in the grand Trigonometrical survey, on the top of Quainton-hill, Aylesbury: and being surprised while there, by a considerable explosion, I hastened to the pit, near where some workmen had just blasted a large piece of rock into fragments. On inquiring their process, they assured me they used no gunpowder, but simply undermined the rock for about a yard in length, and half a yard in depth, and introduced a small fagot of brushwood, sorze, or a bundle of straw, into the cavity, and set it on fire, and that, in a few seconds, the confined air in the stone, blew up with great force. The fragments of the explosion I had heard were lying about, much the same as they would have been thrown by a blast of gun-powder. I saw in the pit several other excavations forming under blocks of two or three feet thickness, intended to be blasted up in the same manner. T.

Philosophical Magazine, 20, p. 208.

If a person should fall out of a boat, or a boat upset, or he should fall off the quays, or indeed fall into any water from which he could not extricate himself, but must wait some little time for assistance, had he presence of mind enough to whip off his hat, and hold it by the brim,

placing his fingers within side the crown, and hold it so, (top downwards,) he would be able by this method, to keep his mouth well above water, till assistance shoud reach him. Indeed, even a swimmer will not hastily go near a drowning person, let him swim ever so well; for with his clothes on, he is fully occupied in keeping himself above water, and dares not risk being seized in a disadvantageous position, by persons devoid of all recollection (arising from their perilous situation) and ready to grasp at every thing that comes within their reach. But if the swimmer could take with him into the water any thing that would support from five to ten pounds weight, he would be able, perhaps, to render assistance, without danger to himself. This desirable object seems to me attainable by the proper use of a man's hat, and pocket-handkerchief, which, (being all the apparatus necessary,) is to be used thus:—Spread the handkerchief on the ground, and place a hat with its brim downwards, on the middle of the handkerchief; and tie the handkerchief round the hat, as you would tie up a bundle, keeping the knots as near the centre of the crown of the hat as may be.—Now by seizing the knots in one hand, and keeping the opening of the hat upwards, a person, without knowing how to swim, may fearless plunge into the water, with what may be necessary to save the life of a fellow creature.

But where time and circumstances will permit, various modes may be adopted: as taking two hats and tying the two ends of a walking-stick into the knots of the handkerchiefs, and then seizing the stick by the middle; or, indeed, as many hats may be put on the walking stick as it will hold; which will not be less